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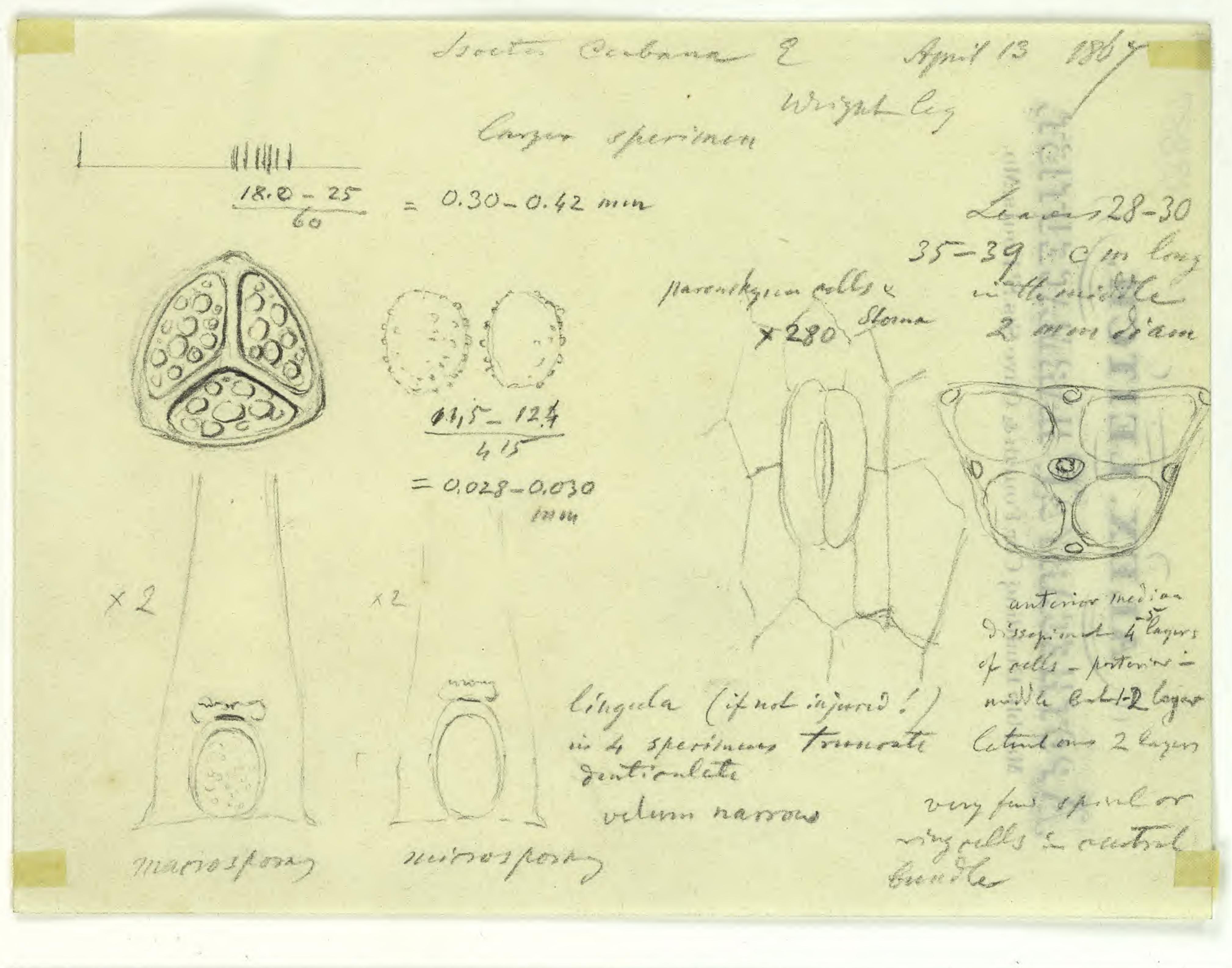
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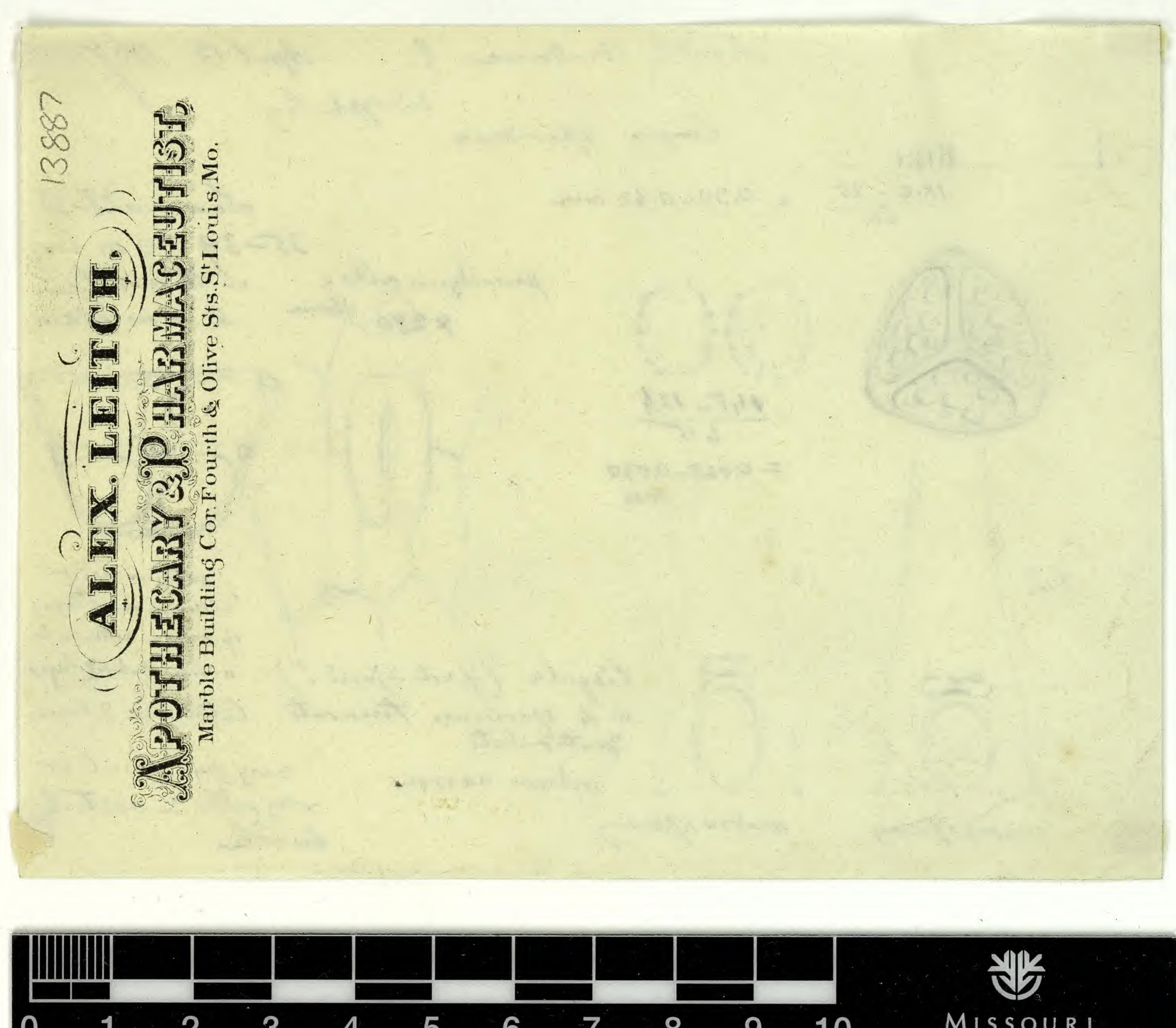
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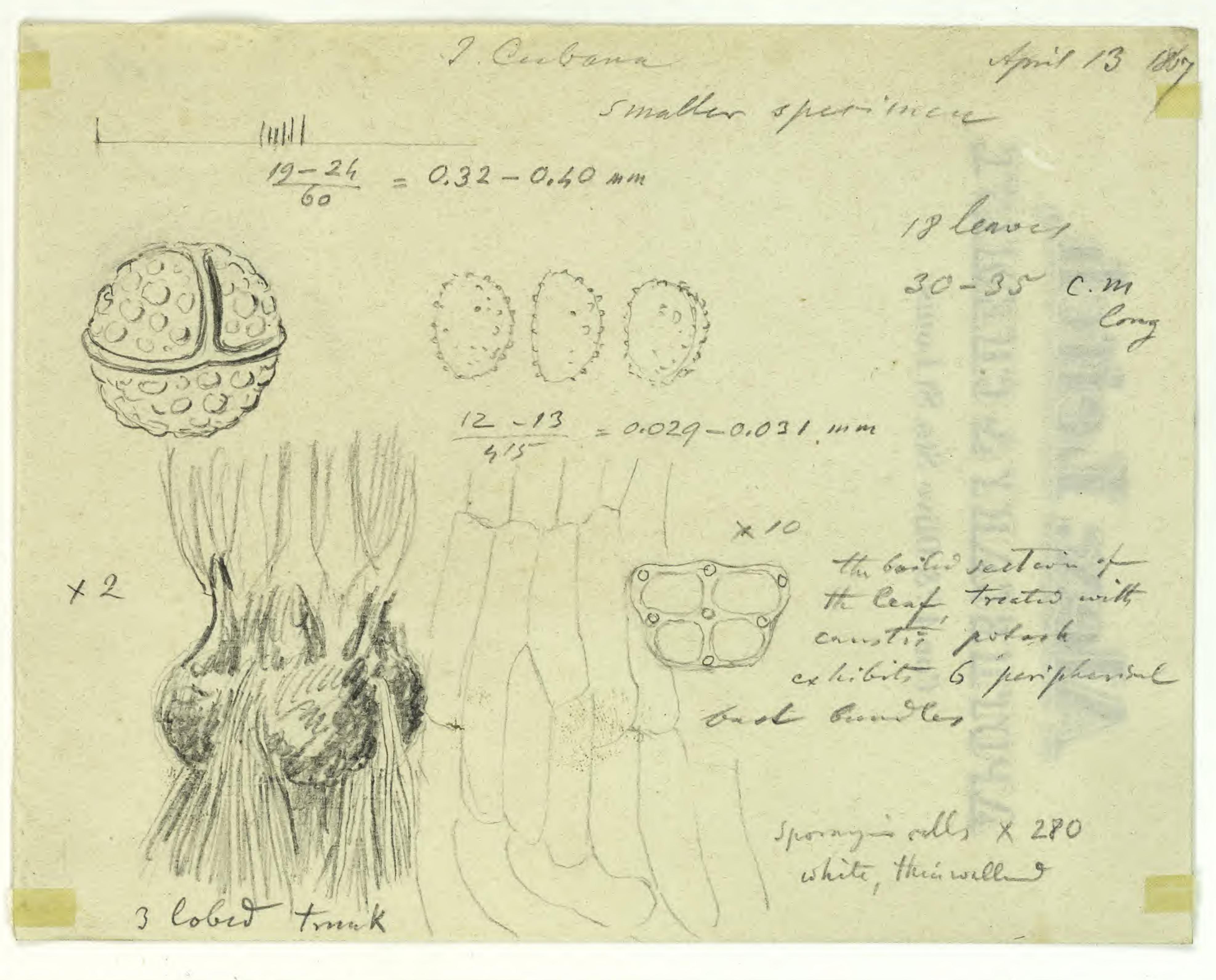














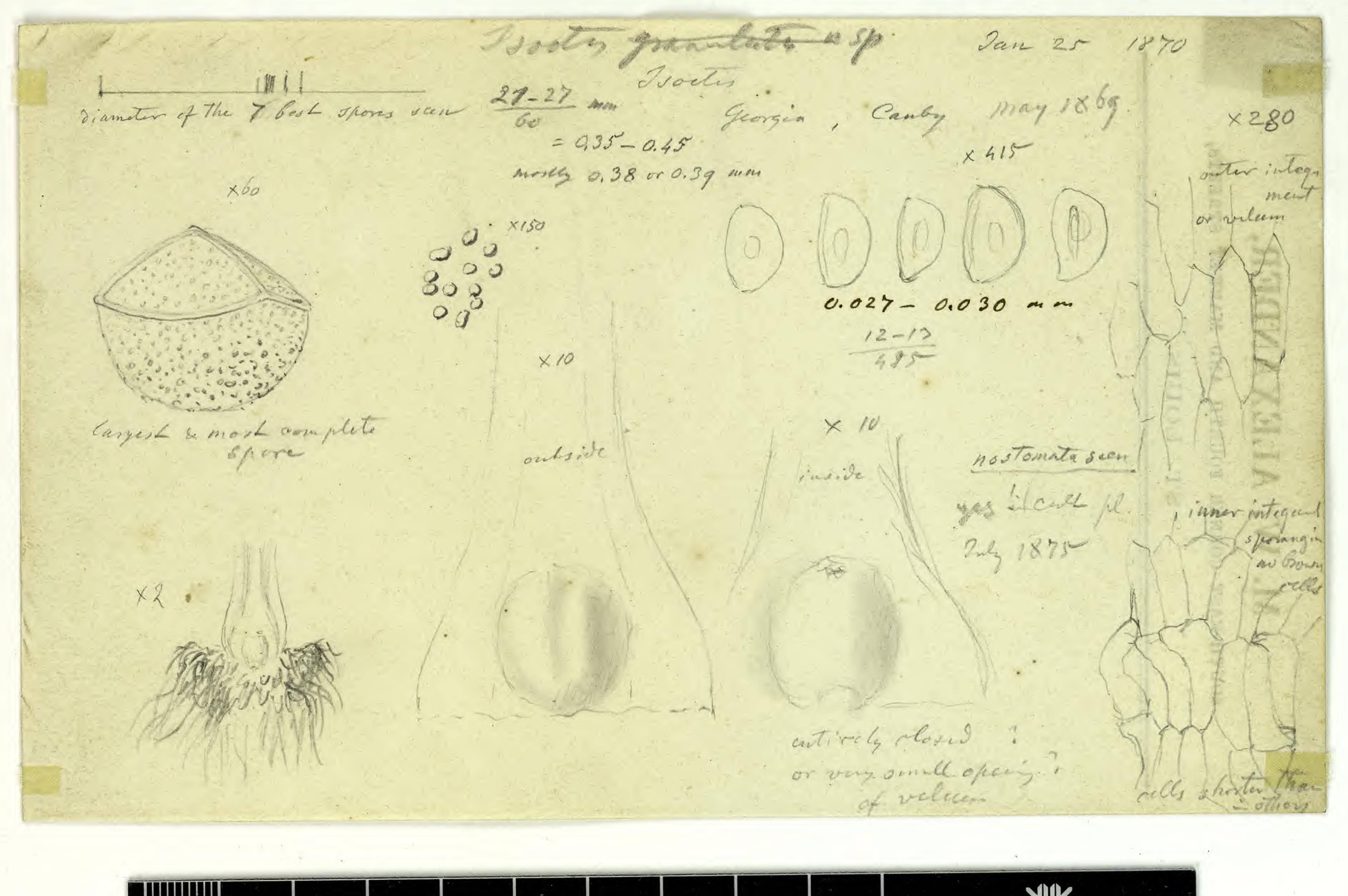


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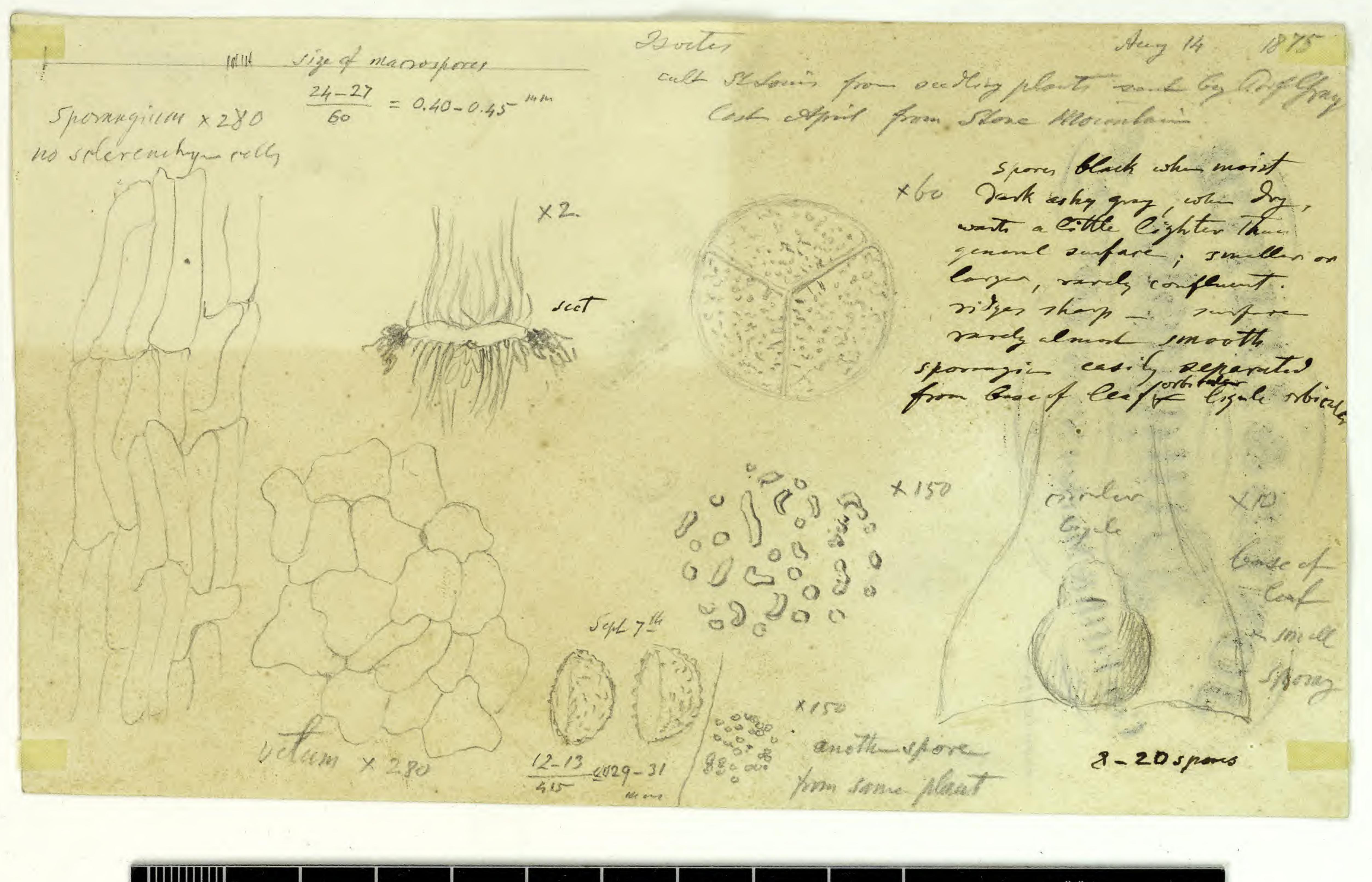




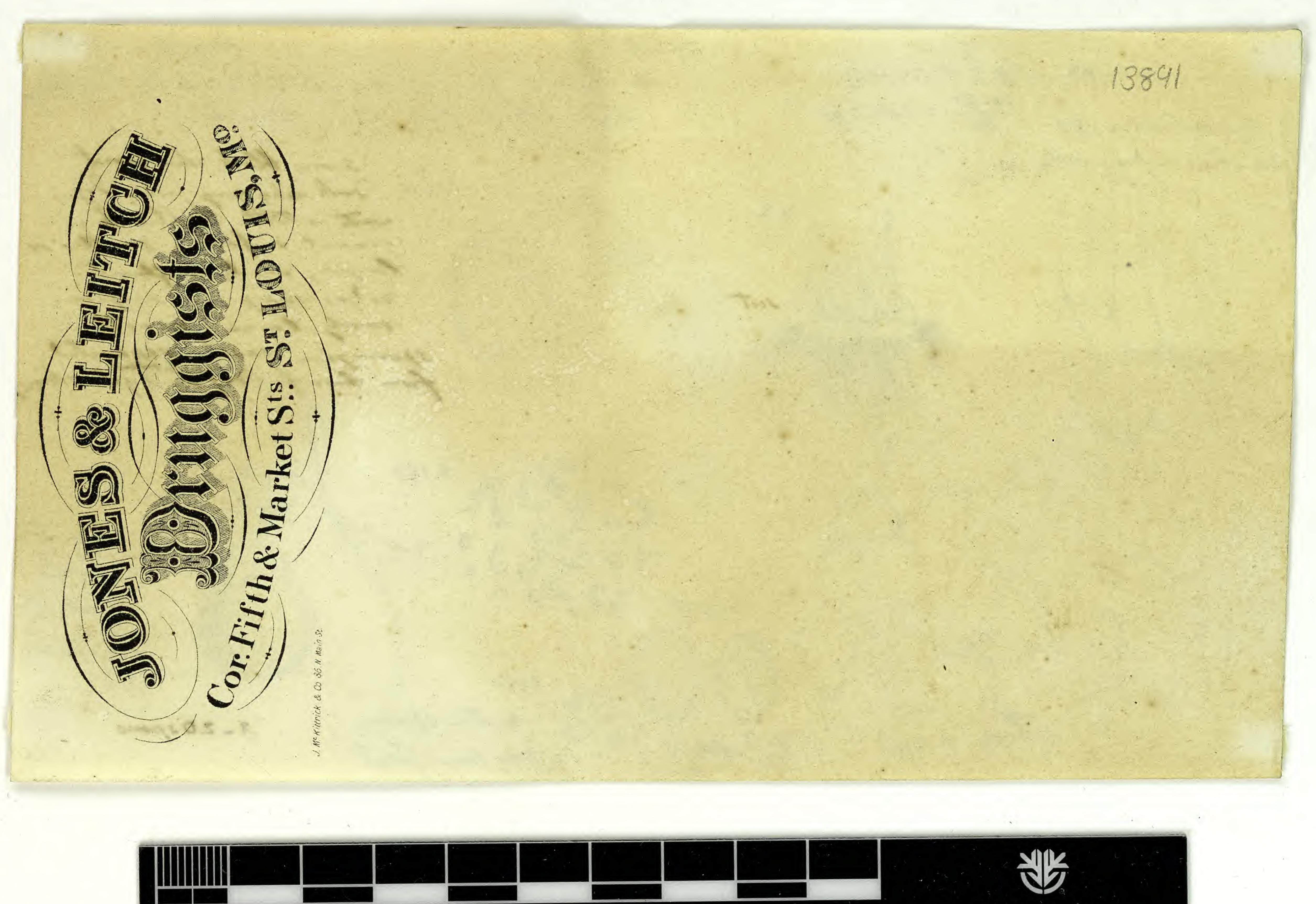
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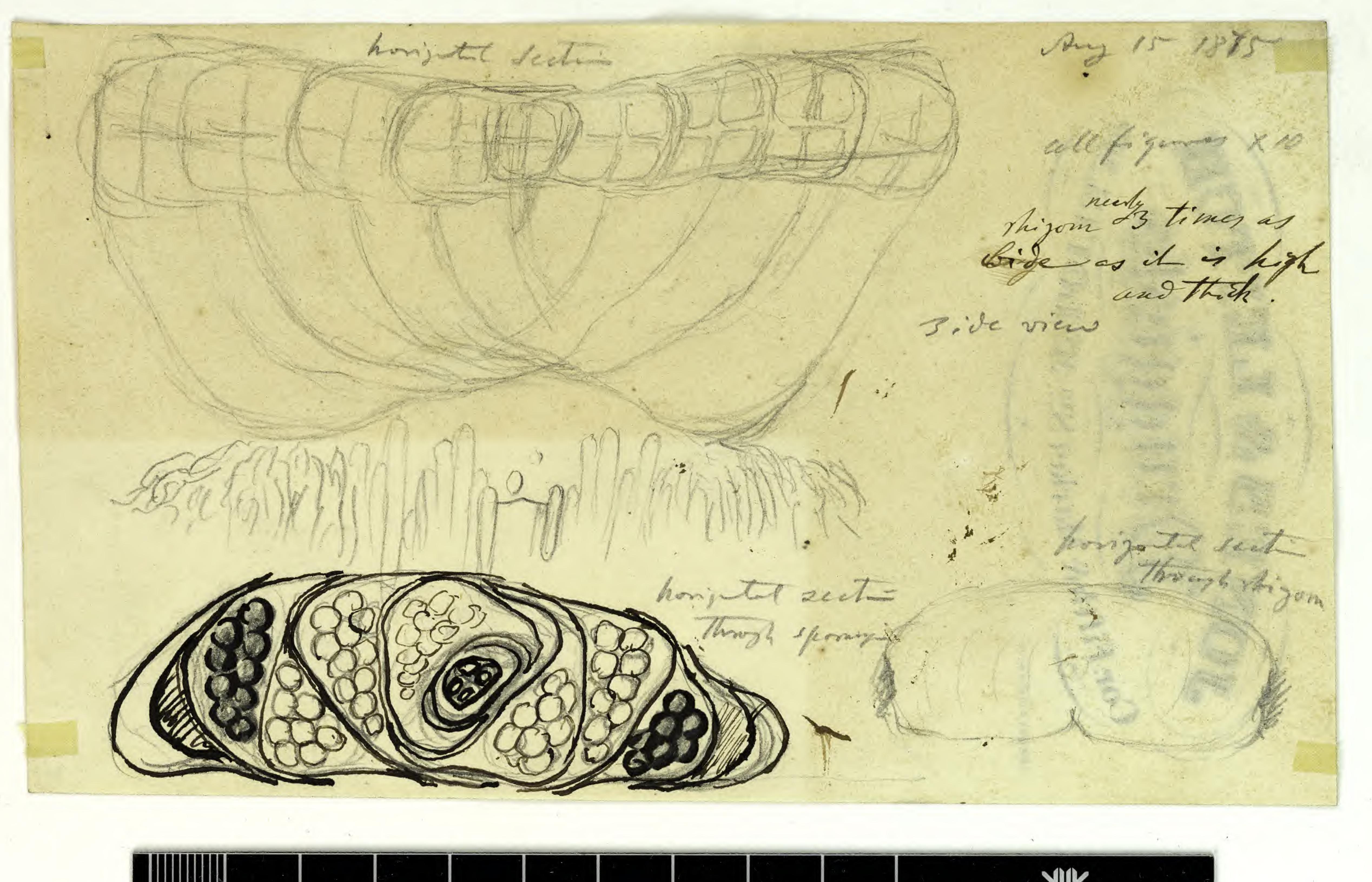




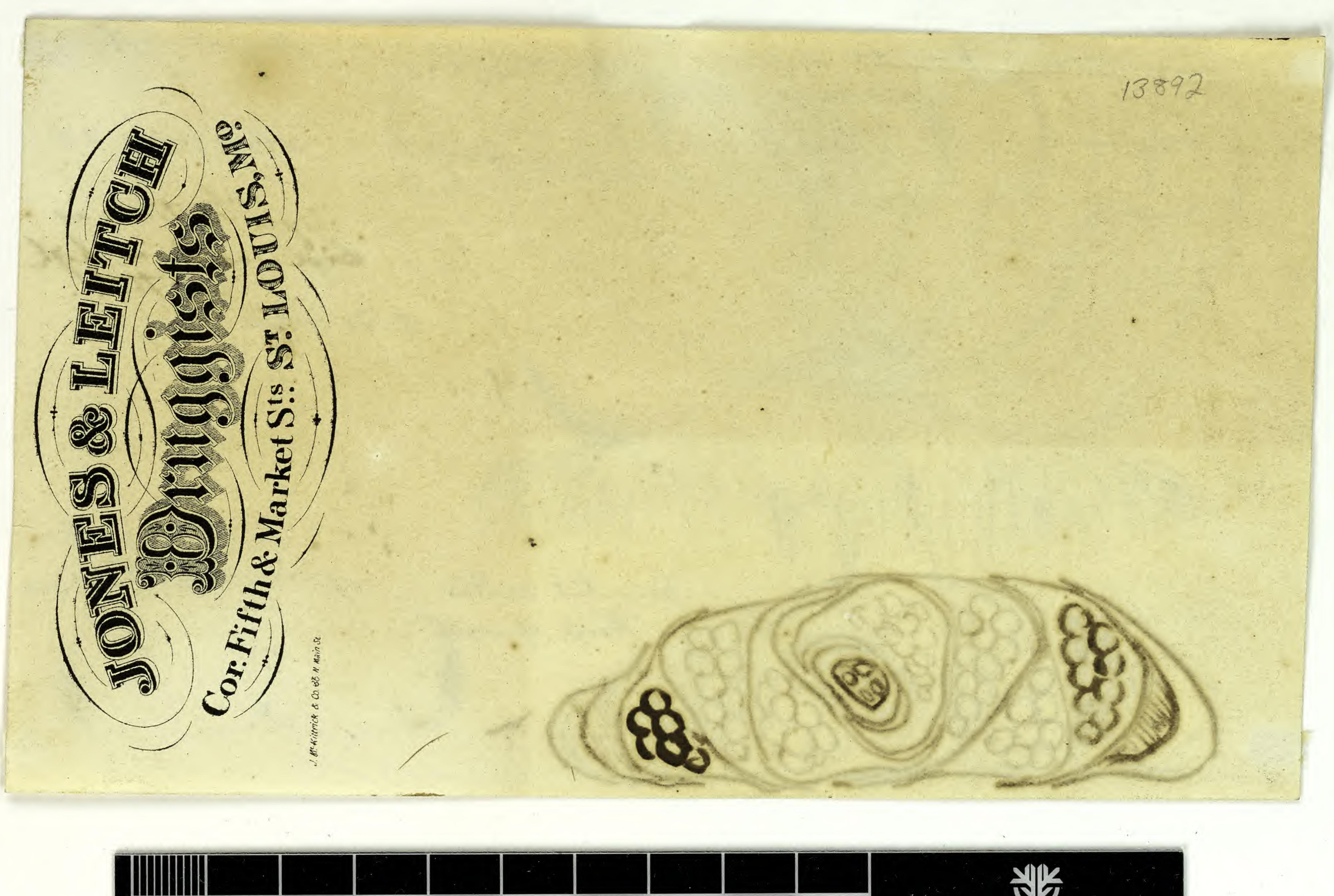














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nal and 8 or 9 in transverse lines in a space of the indicating nearly equal dimensions in the fenustrular al and 8

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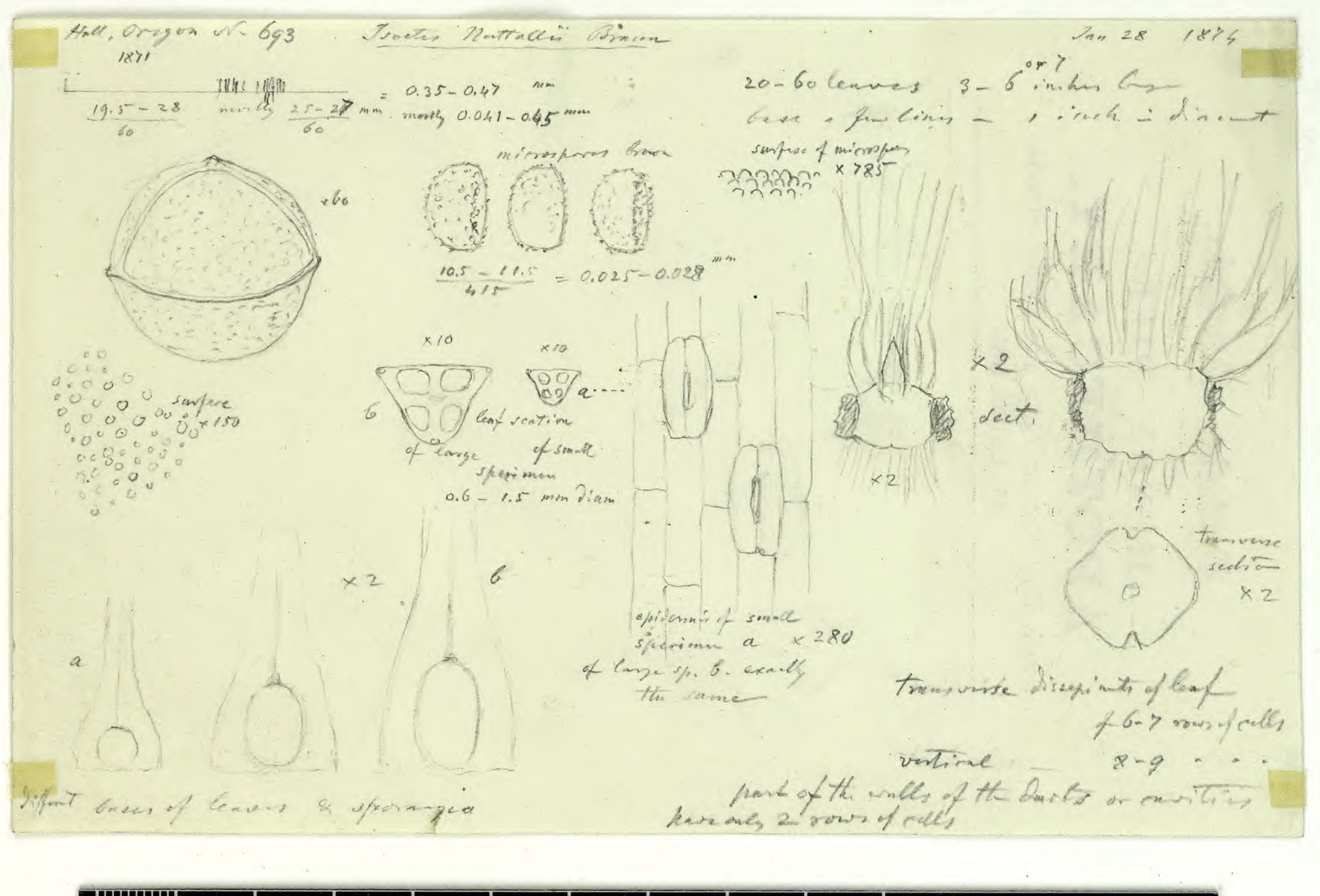
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FENESTELLA BIFURCATA, Prout.

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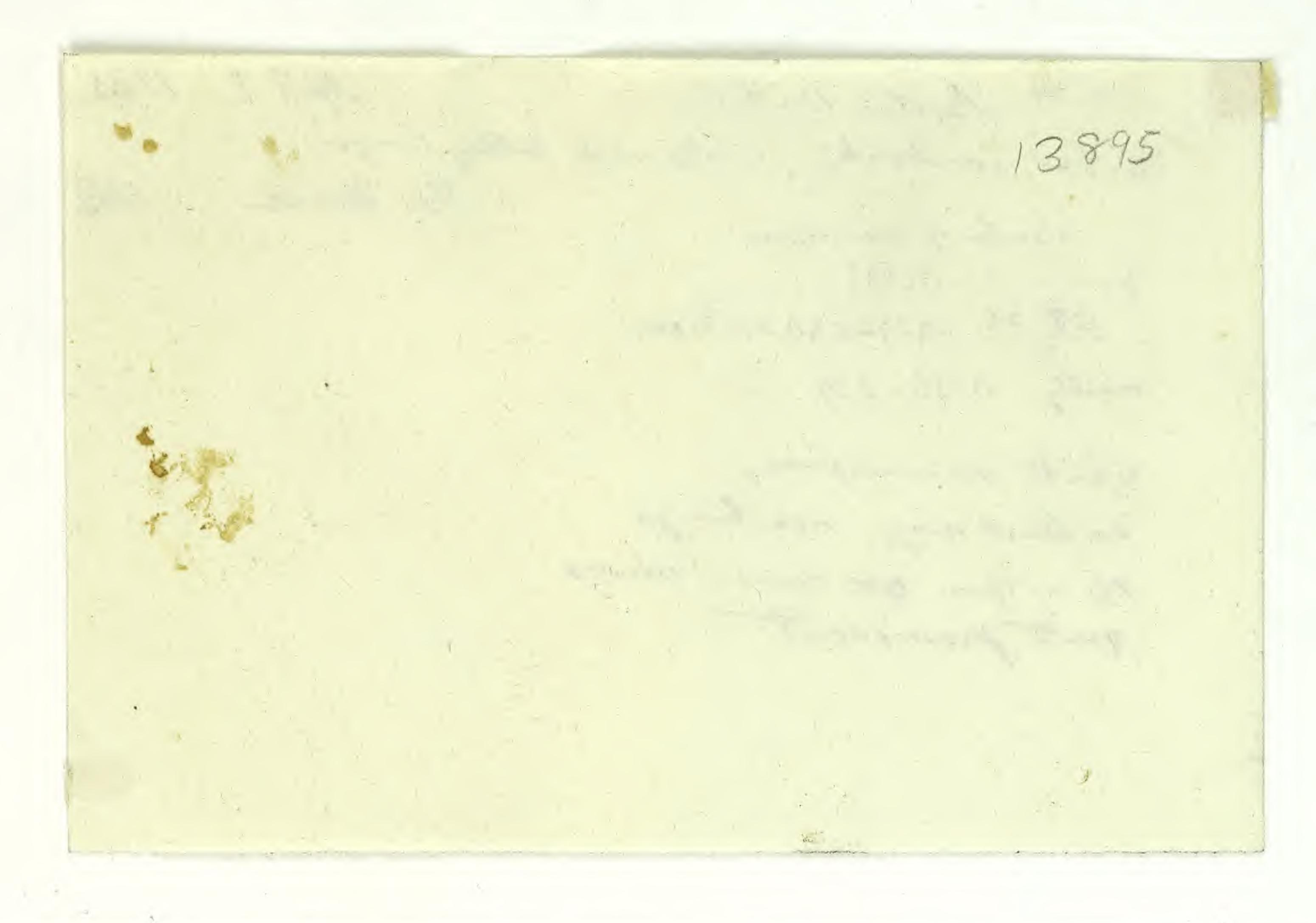
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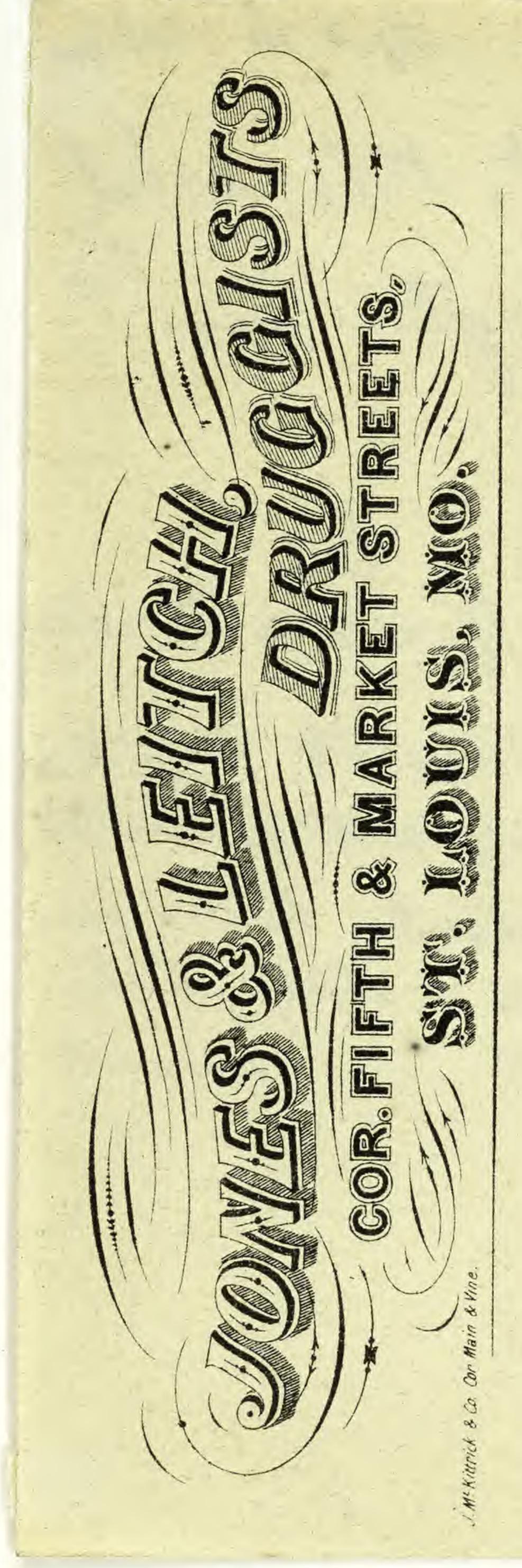






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is just as harmful for a man or woman to be over- arating the duties of the preacher and the passpiritualized as it is to be too full of blood.— tor. He who preaches should not be a man who Only as the forces of the Holy Ghost can be teaches. Preaching is one thing and teaching taken in and assimilated to the spirit of man are is quite another and a different thing. The they constructive. Otherwise they are injuri- preacher is an inspirationist. He comes from ous. How this will be when human beings God. The teacher or the pastor is a spiritual come to have much more etherialized bodies assistant. He goes about amongst the people than they now possess, I cannot tell. But it is to look after, care for, and assist them in any scientifically certain that while they are consti- direction where he may be valuable by reason tuted so as to have such gross material frames of of his superior knowledge of men and things bodies as now belong to them, they cannot stand and of the combined forces which are at work at any given time too much spiritualization to make men happy or unhappy in their variwithout physical detriment. If one places him- ous personal and social relations to earthly exself in such relations as shall call upon him ex- istence. He can find out their wants, become clusively to consider spiritual subjects for a acquainted with their trials and their troubles, great length of time, that very process is phys- their difficulties and their hindrances, and he ically injurious to him.

that all his emotional nature is wrought up to to reason as to inspire them with love. its highest activity in addition to the exercise of his natural faculties, then this compound God's spiritual presence to the people. The obprocess is positively destructive to him. If it ject of teaching is to instruct men in their daiwere continued on and on for any great length land as creatures of earth. of time without

therefore incompetent to their natural uses. It jected. How shall this be done? First, by sepcan summon them up to the great place of as-If in addition to this he is so placed as to be- semblage on Sunday expressly for the purpose come the subject of spiritual in-breathings so of having the preacher come to them not so much

The object of preaching is to communicate

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e, mat we see so often commercial men continue problem and and and an order of religion. There is very great danger of per- He may create feelings of revulsion in his consons of peculiar organizations having their gregation. No man can be by any process prebodily functions disturbed and made to lose their pared to stand in a pulpit and reason purely of balance by their possessors being thoroughly Divine influences to his fellow men. That is absorbed in the contemplation of subjects of a not what he is ordained for. The gospel minspiritual nature, or by their taking in so much istry contemplates the bringing of power from spiritual magnetism as to affect the physical Above to men and breathing this on to them system. Whenever this does happen, two ill through words, if one pleases; not by purely inresults ensue: one is that the person becomes tellectual presentation, but rather through emoill-related to spiritual things and is made to have | tional and affectional expressions. morbid spiritual impressions. No one therefore can rely upon any statements which he may make of his spiritual experience; the other is that such person suffers in physical health, thus often breaking down, the causes thereof being beyond the knowledge or skill of the medical men employed.

As about seven-eights of the persons who come to Our Home to be treated for their various ailments are professing christians, belonging to the various denominations of christians existing in our country, I have no hesitancy in saying that many of these have had their diseases either originate in too excessive religious devotion and excitement or have had them intensified thereby.

matters of public and social worship is greatly are greater than the circumstances-surrounding needed with our people. I suggest therefore them or the incidents and contingencies of their that the reform be begun by giving to ministers | daily existence. They will thus get near to God emancipation from the thraldom to which they and become self-respectful and entertain true are at present as in the past they have been sub- ideas of the dignity of human nature.

Let the pastor be a pious and good man, benevolent, disinterested, intelligent and selfsacrificing. Let the people assemble on Sunday once, for what is called worship, by which I mean for taking on new and fresh impressions of the worthiness of God and their own especial need of obtainment of life and strength and health from him. When that session closes let them go home, and give to them by public consent the right to go out into the fields, ride out on the highways, wander in shady nooks, see all the beautiful things which God has made. take their personal ease and personal comfort, derive pleasure from social communion, and thus fasten on them the feeling that God is infinitely greater than they and is therefore worthy If I am right in my views, a reformation in of their love and that His influence and majesty



Impressions thus taken on in the meeting-house are assimilated out of doors. It is not true that to get out into the green fields, to be out where one can see the clouds flitting, hear the birds singing, see all the fine kaleidoscopic attitudes which Nature takes on, are calculated to dissipate these interior impressions. The association between soul and body entirely forbids the entertainment of this view. By pursuing this course the senses are gratified by being brought where they shall be in natural relations to use and the sensibilites are intensified and take on deeper and more permanent training and education.

If therefore, religious worship in this country can undergo a preliminary reform such as I have suggested, in my view the spiritualization of the people would become greatly enhanced. As things go, all the religious agencies at present organized in this country are summoned up to constant activity to keep the spiritual culture of christians to an average level. A large share of the efforts put forth through the church are spent in keeping christians in equilibrium. Ministers in their pulpits have to be all the time watchful lest christians go astray and so bring dishonor on their professions.

Much of this diversion from the right line is to be attributed, I think, to the fact that the higher activities of church members are overstrained. Religious worship and religious duties have strong lines of distinction drawn as between them and secular work; and men are constantly wrought upon in a great variety of ways to perform these religious duties and services. Re-action always follows over-taxation. To give to the spiritual faculties opportunities for profound repose will be to give to them an influx of new and fresh vigor which will make them take on their legitimate duties with posi-

The vivacious, joyous christian is a far better representative of the love of God shed abroad in his soul than one who is overborne by paralyzing duties until he almost wishes that he never had become a member of the christian church. Christianity incorporates into itself as one of its grandest qualities the element of freedom.

tive zest.

To be free therefore in all matters pertaining to worship is very desirable. To be free is to have liberty according to the law of one's nature, which does not at all involve license. I long to see the day when ministers of the gospel shall be Christ's freemen, and when men shall have the liberty to worship God who is a spirit, in spirit and in truth.

Water Cures.

As one of the Institutions not mentioned in our former lists we are requested to notice the Water Cure at Mansfield, Ohio. For circular or other information address Solomon Frease, M. D.

We are also glad to see that Doctors W. J. and Mrs. Carry F. Young have opened an Institution at Nicasio, Main Co., California. We wish them abundant success. They hope ultimately to offer, "in connection with the Cure, a home and school for invalid children."

The Palingenesis.

BY HENRY GILMAN.

On to be born
Above all scorn!
Free from care
As the angels are.
Unstricken by fear,
Unstained by a tear,
They dread not even
The fiery leven,
But ever stand
At God's right hand,
Baptized in his light,
Secure in his might,
Each unflinching eye
On Futurity.

But we who walk
Where demons stalk,
Whose savage eyes
Are no surprise
To ours so sad,
Or vague, or mad,—
Ah, we, who feel
Abaddon's steel,
Are bondmen—slaves;
His hell-wrought glaves
Have left these prints,—
Accursed hints
Of his possession—
And our transgression.

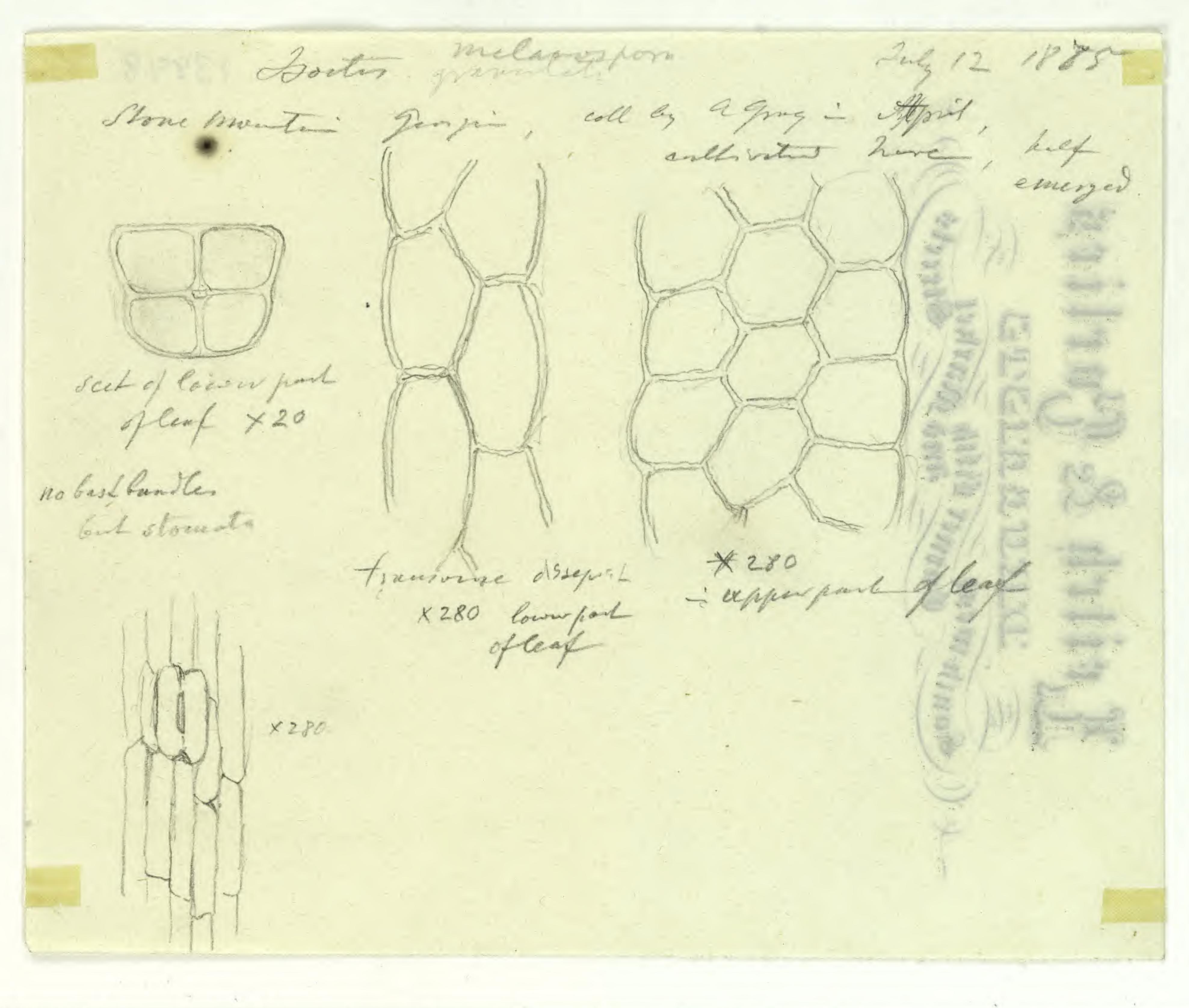
We know no joy
Without alloy,
We grope in pain
Where all is vain,
Our hands are tied,
And yet in pride
To the starry skies
We lift our eyes,
But they fill with tears
As our hearts with fears,
And our souls for very anguish
Leap and languish—leap and languish.

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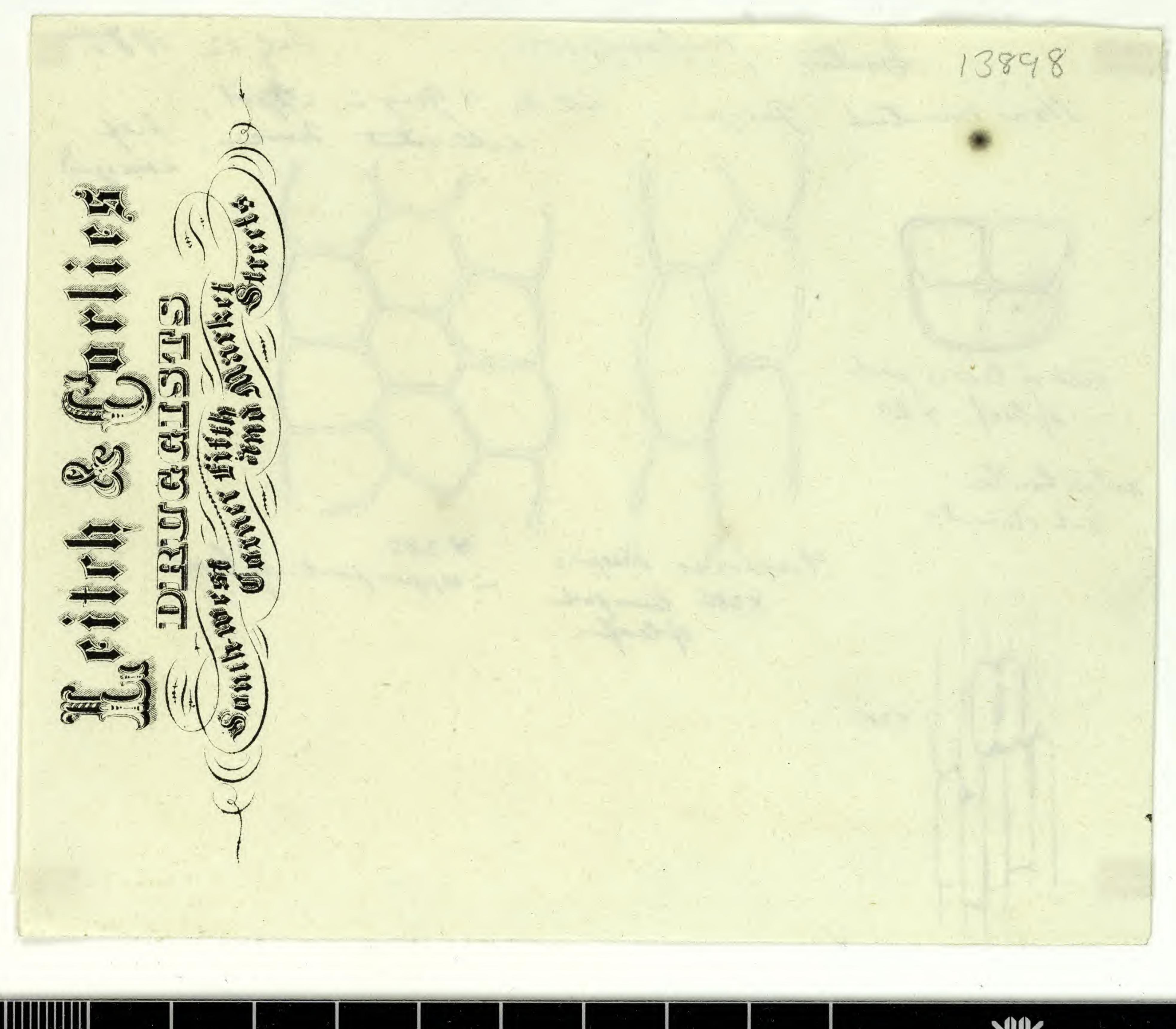
We wear the weary crown of lead—
And roses once enwreathed each head.
Ah, pitiful throng! as we move along
We beguile the way with a dismal song.
But, whatever we are, when our sun goes down,
And our day is done, from the staring clown,
Vacant and gaunt, to the giant mind,—
Though blind,—though confessedly, wretchedly
blind

As to what cometh after,—we each of us hope In the strength of our God we shall yet rise up.

> Show us the light That knows no night, Whose lip doth kiss. In perpetual bliss. The mystic tree Immortality. Whose blossoms blow In the golden glow Of God's plantation! Oh revelation Lifting the soul Above control Of earthly things! An angel brings A chalice from the hands of Christ,— The new wine of the eucharist.



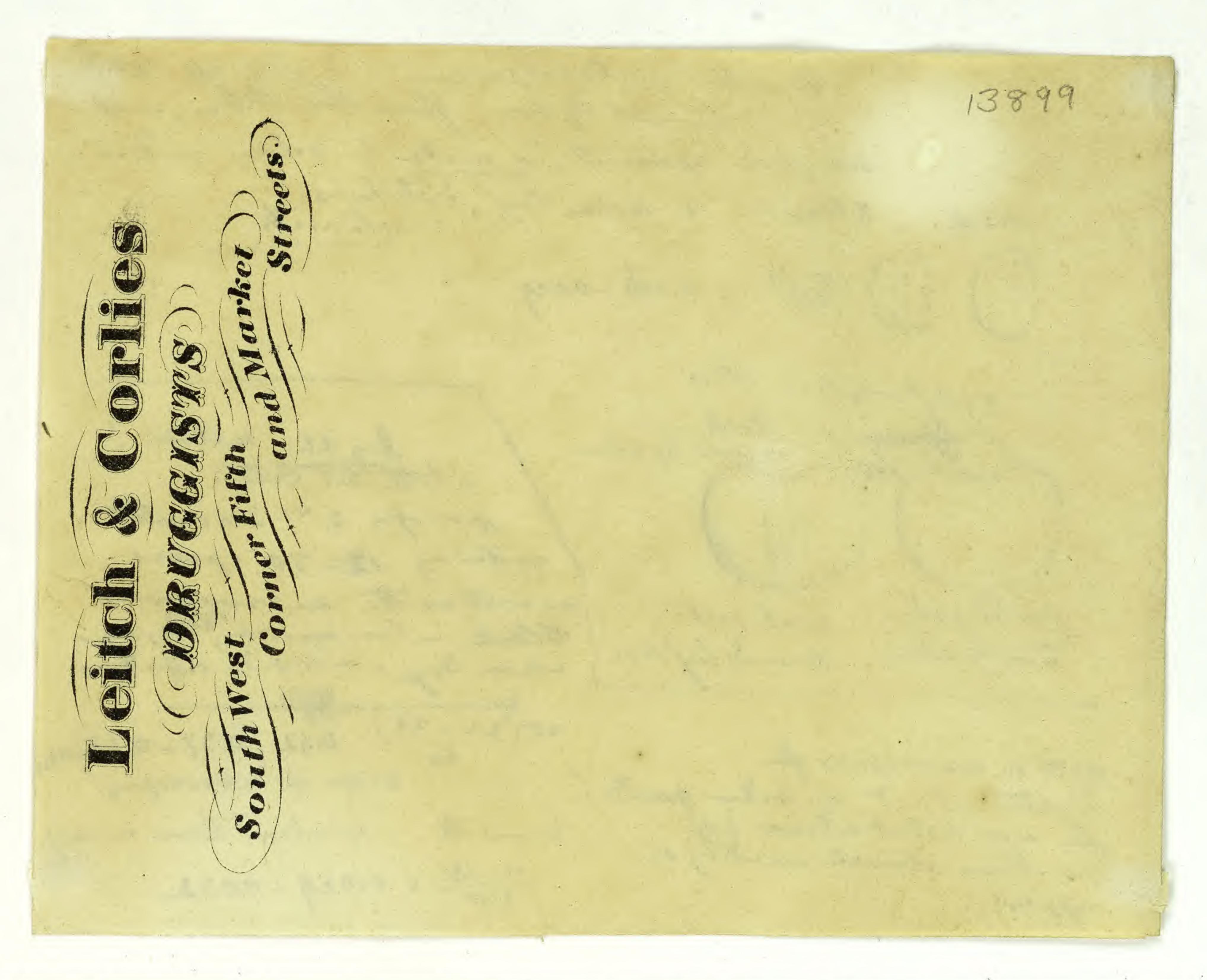






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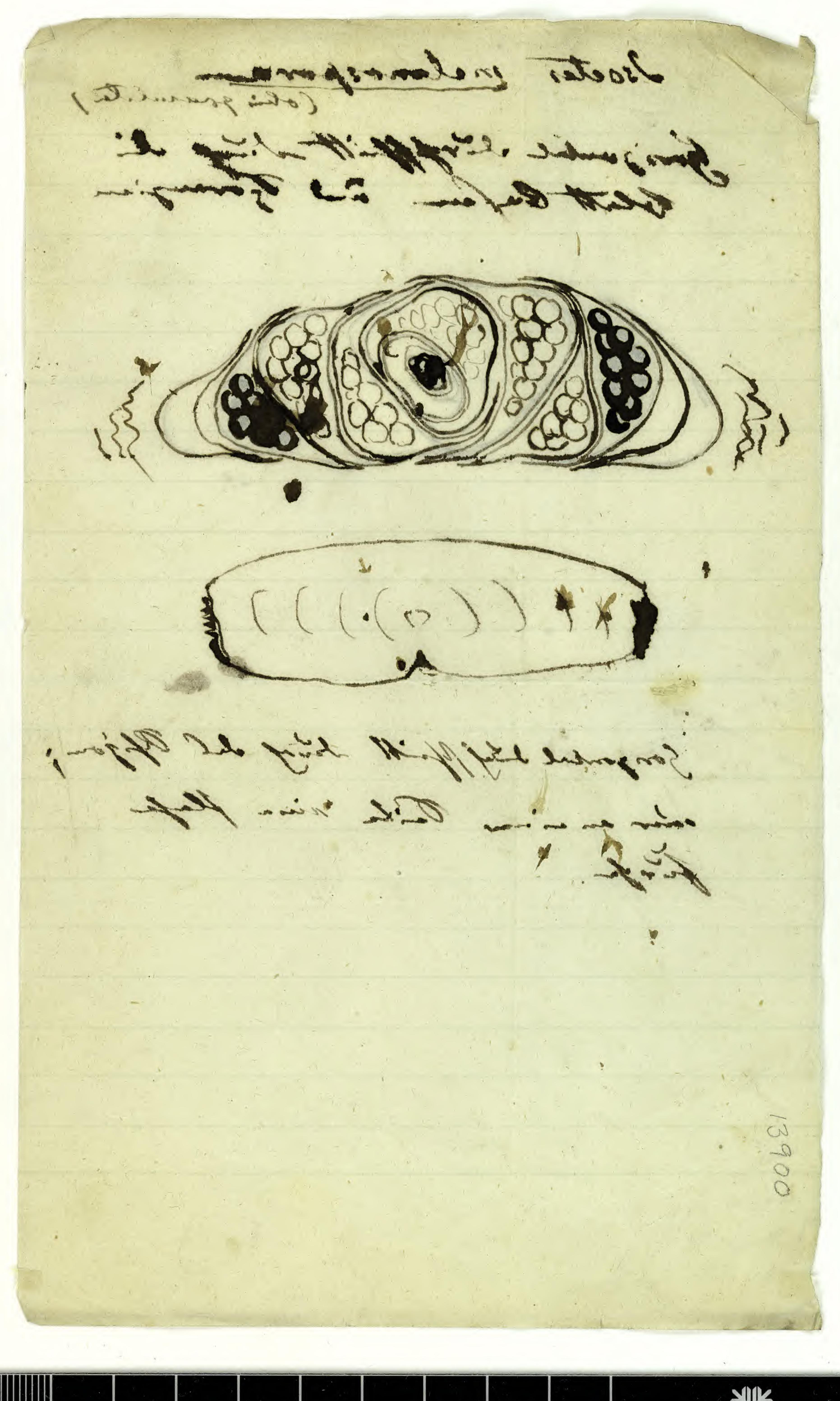


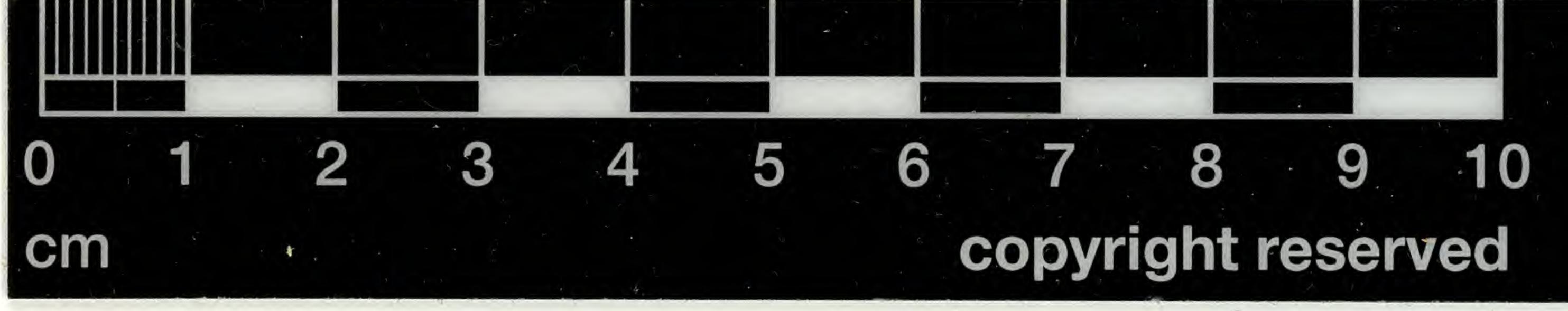




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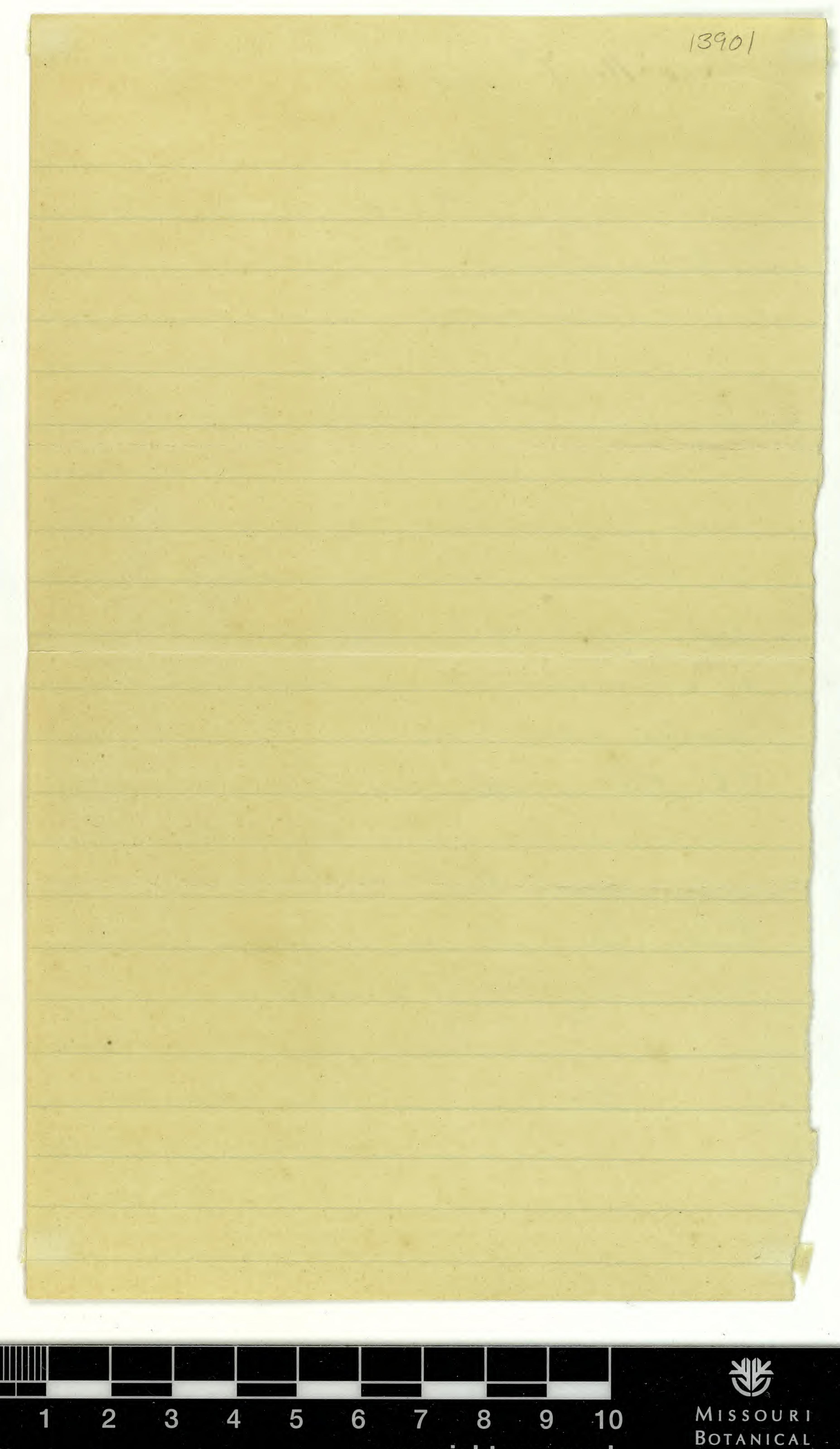


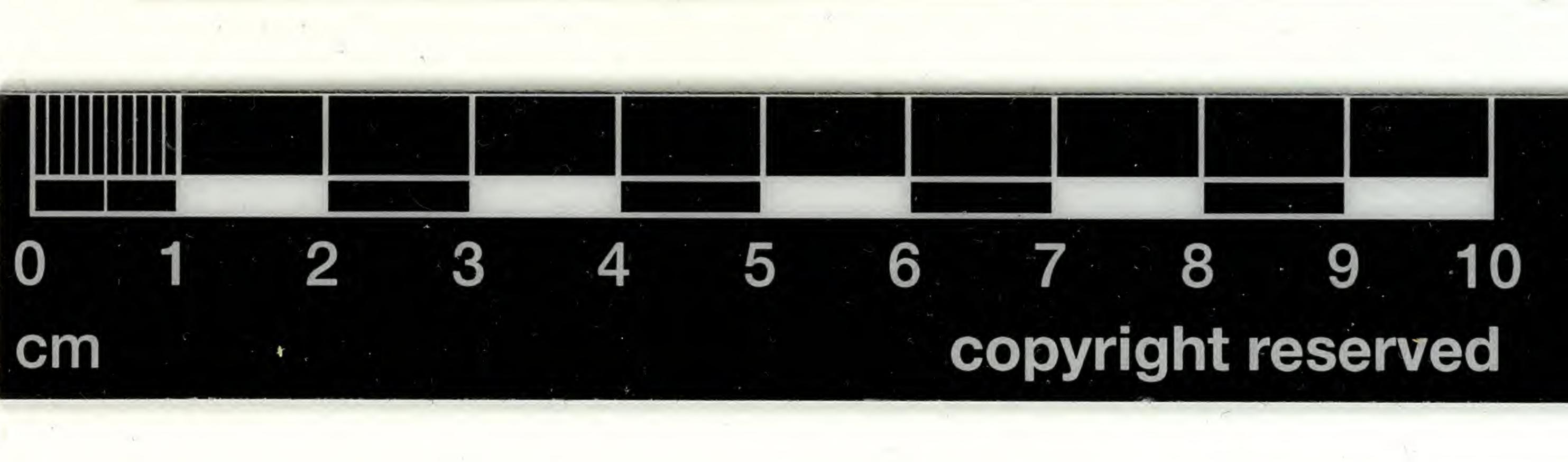




Rev. Mon /! Richvind Nov 6, 1866 La Condension our favor of the 2 " wist is received, I did find the Isvetis also at The wood, The mit yourd think after find in it at Churton Lowa. My Collection is get inaccessable, but by referring to a Mimorandum I find that The Isaates from Jowa was collected fun 26" 1862, Do not think that your. ensieving are troublisone to me_ I ouly regret that circumstances entirely prevent me at present from Consulting my Collection. With my best regard.

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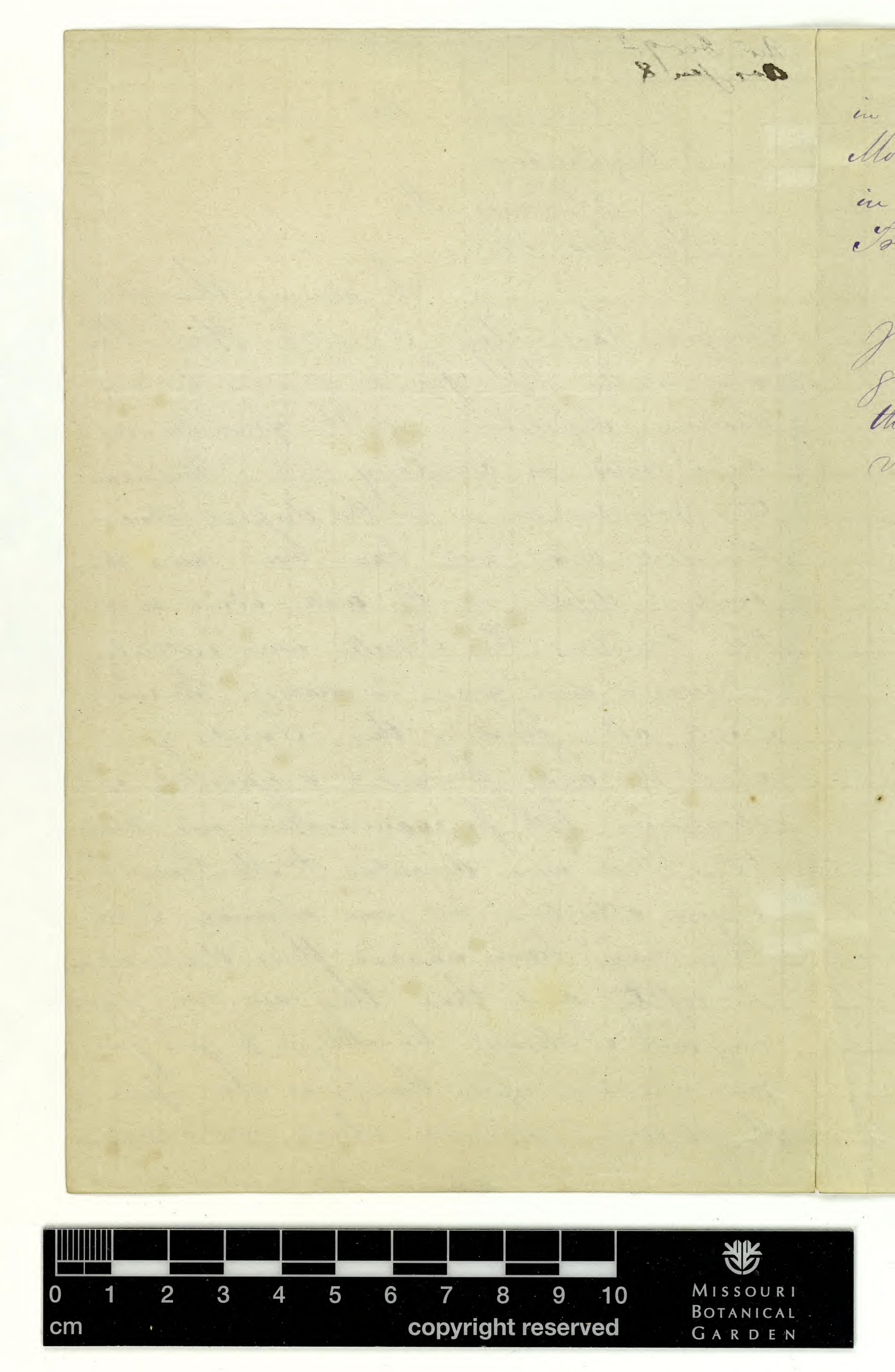




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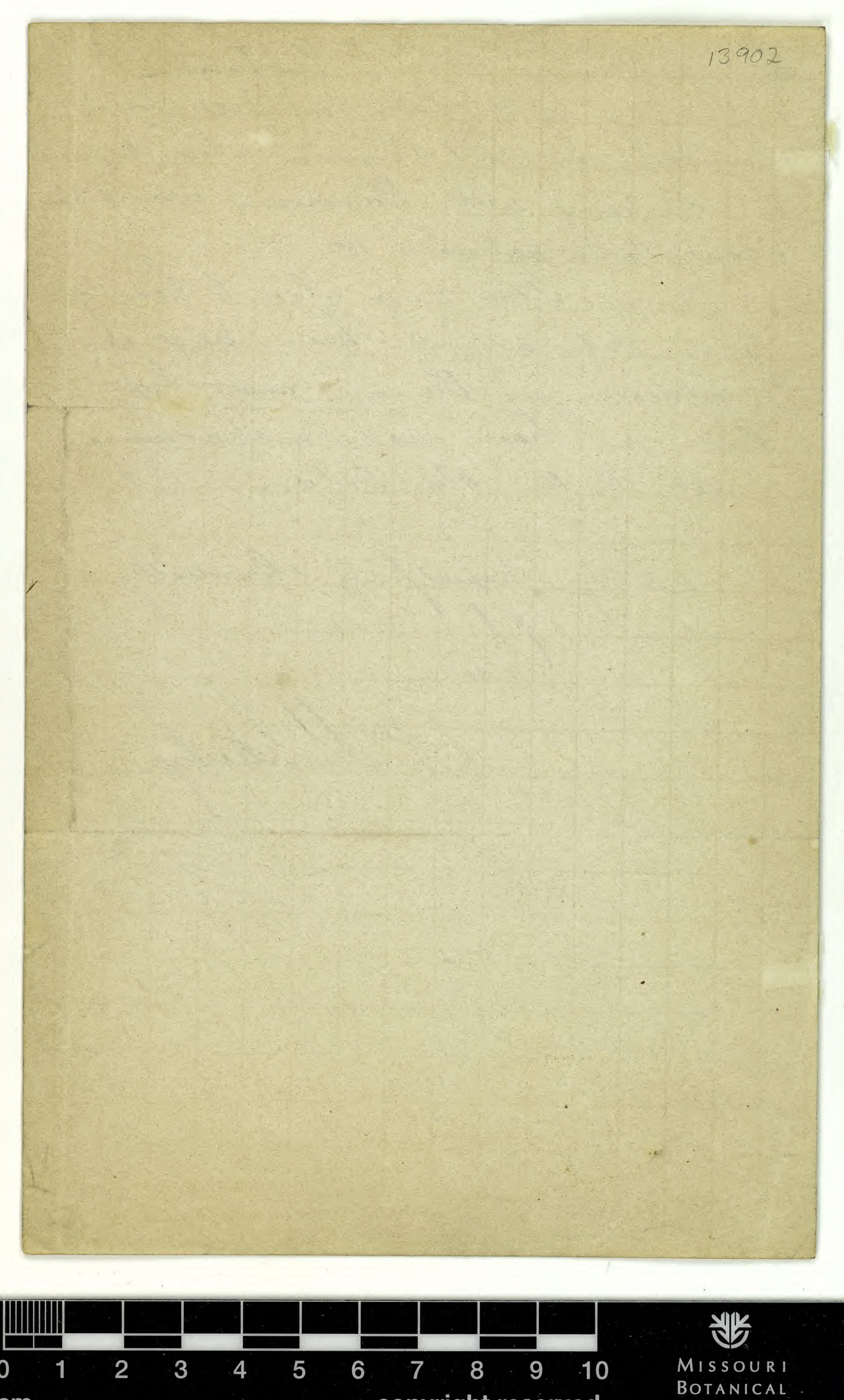
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J. Englinere in the edge of the lake on Salt Poul Mountain in M. Virginia when it pour in company with Pamassin asanfolier Santvetterla halmata 10. Jam very glad & hear of Jone Dafe arrival home and congrabulate you thereon, and hope that you have had a charming visit to the old Morld. MISSOURI BOTANICAL

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